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in that eye is soon nearly lost from disuse. For a similar reason a short-sighted person may develop an external squint, one eye only looking at the object and the other wandering outwards.

Squints can usually be prevented by the early correction of errors of the eyesight by suitable spectacles, or even after they have started by the addition of prisms to their glasses. When they have become fixed, however, an operation only can cure the squint, and this should certainly be done before the sight in that eye has got too weak, *i.e.*, before it is too late to save the eyesight of that eye. The proper glasses should be worn after the operation or it will, of course, tend to be caused again. It is a great, a fatal mistake to put down squinting to a bad habit. A healthy normal eye does not get into the habit of squinting, however much it sees other people who squint.

Now as to the general hygiene of the eye. In newly born infants the doctor or the nurse should prevent purulent opthalmia, which is the cause of about thirty per cent. of all blindness, by carefully cleaning out the eyes after birth with harmless antiseptics, and, of course, washing the eyes separately and with different towels from the rest of the body. These inflamed mattery eyes of newly born babes are not due to cold but to contagion, and it is much easier to prevent than to cure, although nearly always it can be cured and the sight saved if treated properly and in time, *i.e.*, at once. A baby's eyes are very sensitive and should not be exposed to bright light. A warm, bright, fresh, well-ventilated, but not too draughty a nursery, is as essential for the eyesight as for the rest of the body. A child's eyes should, however, never be wrapped up or covered over with anything warm or heating. And I may say here, although I am not dealing now with diseases of the eye, that poulticing an eye is nearly always very bad treatment, and a patient or nurse should never, never, never poultice an eye, or put anything over an eye which can act as a poultice, unless specifically told to do so by a medical man. I have seen many eye diseases made worse by poulticing and some eyes even rendered blind.

Lastly, as to illumination, light is always best coming from behind and to the left and fairly bright on the book, with the eyes themselves in comparative shade.

THE
TRUE BASIS OF A RATIONAL EDUCATION.

By the Rev. H. H. Moore, M.A.,
Vicar of St. John's, Darwen.

(*Continued from page* 239.)

Religious and Moral Education.—Assisted by these *precognita* in the construction of our scheme of education, and guided and limited by these conditions, we are necessarily led to recognise as the first and most supremely important part of education, *the religious instruction and training.* This is of first importance *in itself*, *and as compared with all other subjects of study*, *and spheres of knowledge.* As the Deity is the Supreme Being, the primal force, the foundation fact, in the universe, so the knowledge of the Deity's nature and character (using the term reverently) as it is revealed by His words and works and dealings with us, must be the highest knowledge of all to which man can attain. But this knowledge is of supreme importance also (2) as regards man's own destiny, conduct, and interests. On his right apprehension and fulfilment of his relationships to that Supreme Being depend vitally and inseparably man's own happiness here and for eternity.

My first step then in constructing a scheme of education for any and every class of society, is to assign the first and highest place of importance and attention to the religious instruction and training of children, because they are the basis and chief factors of *character* and *conduct*; and on character and conduct each individual's temporal and eternal happiness depends, and on the character and conduct of its people the State has most of all to depend for the elements and conditions of its security, strength, and welfare.

The Culture of Bodily Health.—The subject which I place second in importance in the category of chief wants, both for the individual and for the State, is *Health.* The education of the spiritual and moral nature of man comes first in importance. The cultivation of his mind may be allowed to come next in importance, inasmuch as the intellect is a higher and nobler part of man's nature than his body. But, notwithstanding this, we are bound to have regard first to the body both in respect of time and of their respective necessities. If you don't take care of the child's health, and it dies, then there will be no mind at all to be cultivated. Moreover, if the body is in an enfeebled, unhealthy, deranged condition, the mind itself will be affected thereby, its powers will be weakened, its working will be deranged, its impressions and conceptions will be obscured and distorted, its sensitiveness will become morbidly delicate, and a source of intense misery and pain. If we are to have *mens sana in corpore sano*, the healthy body is the pre-requisite, we must secure it first, for the mind works through the brain, and this is a physical organ as much as the heart and the liver, and is as much affected by, and dependent on, the general condition of the rest of the body. If we want to train a child to grow up wise and intelligent, exercise is an essential prior even to study. Moreover, the body is the first in order of time to develop and to demand attention and culture. In the first years of life the child's body is growing and developing, and those processes require all the vital force to enable that growth and development to go on rightly; but meanwhile the mental powers are comparatively dormant and slow in developing, and the proper time for their arriving at maturity is many years after the body has completed its growth. Without health, not only will the mind not work properly and painlessly, but also the happiness and pleasure of life will be diminished or destroyed. *Health*, then, among temporal *desideranda* is of supreme importance to every individual. It is the only capital most people have for investing in the industrial market of the world, and for purchasing the means of livelihood. On the health of the breadwinner of a family depends the very existence of the family; and by the long or frequent sickness of one member of the family, even if not a working member, the family may be sunk by the burden of expense to the depths of poverty and destitution. No scheme of education then has any title to be regarded as a rational one which does not assign a chief place to the

healthy development of the body, and to imparting such a knowledge of the rules of health and of the main facts of physiology, as will assist and direct the people in the acquisition and preservation of health. If we do not give our children a religious and moral training, and also a physical training, then our ideal in this 19th century of Christianity is a lower one than even that of the old pagan Persians, who simply taught their children to speak the truth, to ride, and to shoot.

To develop the physical health and strength of children ought, then, to be one of the chief objects of a rational scheme of education. The ancient Greeks were the finest race that ever existed, because they cultivated so carefully and harmoniously the body as well as the mind. But instead of this, the tendency of our educational method has been too often to injure both mind and body by imposing on juvenile, immature brains an amount of intellectual taskwork beyond their powers to accomplish without an undue strain. Instead of this fatal course being pursued any longer, physical exercise ought to have its proper place and full share of time allotted on the time table as much as the mental studies have. Musical drill, military drill, running drill, gymnastic exercises, active games, ought to be daily taught and superintended by competent teachers, and practised by the children, all the exercises being, of course, graduated and adapted to the different ages and powers of the children, and a preference being given to those exercises which are specially favourable (1) for opening and developing the lungs, for the measure of the lung capacity is the measure of the vitality, (2) or for promoting free circulation of the blood and perspiration of the skin, which are absolute essentials to health, or (3) cultivating smartness and gracefulness of movement. In every exercise in which it is possible, singing, shouting, or recitative, should also be conjoined, in order to bring the lungs as much into action as possible, and thereby to expire more completely the vitiated, used-up air, and to inspire fresher supplies.

It is not, however, sufficient to try to promote the bodily health and strength by the use of suitable exercises, but it is also necessary to instruct the children in a knowledge of the chief rules of health and the chief facts of physiology.

When they leave the care of teachers and are left to themselves to manage or mismanage their own bodies, they ought to know what means they must adopt and what rules they must observe in order to develop and preserve bodily health and strength. I would not attempt to teach physiology as a science for its own sake and in its complete range, but merely those main facts and results of the science which have a directly practical value in the management of the health. What is the good of all our scientific research and treasures of knowledge if we let the masses of the people grow up in utter ignorance of the nature of their own bodies, and of the conditions requisite for preserving their health and strength. The knowledge that is required for the practical purposes of life is not too difficult or too extensive to be beyond the comprehension of children. They should be taught the infinite value of fresh air, the causes by which it is vitiated, the effects of fresh and of bad air on the system; they should be shown by microscopes and diagrams the structure of the skin and sudatory glands and pores, what an important part the perspiration plays in the functions of the body, the serious consequences to the whole system of that process being impeded by dust, or checked by cold. They should be shown by the microscope the different structures of the materials of clothing, linen, cotton, and wool, and the reasons why in our climate it is madness for people to wear any other than woollen clothing next the skin. This bit of knowledge alone thoroughly impressed on their minds would be of incalculable value to them, for it might be the means of preserving them all their lives from that special and cruel enemy of English people—rheumatism. They should be taught how exercise oxygenises the blood, and quickens its circulation, and builds up and strengthens the parts exercised, and clears the body of its waste and effete products—its soot, and ashes, and dirt. They should know why it is harmful to take violent bodily exercise or severe mental work near to meals either before or after; why it is dangerous to put on cold clothing, to keep on damp clothing, to sleep in damp beds, to be in draughts, to sit on the ground and on stone, to make violent muscular efforts when the muscles are rigid and unelastic with cold. They ought to know the nature and uses of the chief classes of food stuff, and to understand how to frame a scientific and

suitable scale of dietary for different classes of workers and habits. All this knowledge should be taught to boys as well as girls, but in addition to this the girls should be taught practical cookery, combined with theory; the reasons being given why each particular article of food is selected in preference to others, why each particular process is performed, and what particular purpose each dish or part of the dietary is intended to serve. Such knowledge is invaluable to women most of whom have to provide for themselves and families as wholesome and nutritious a diet as possible at the lowest possible cost. Girls should also be taught all the practical portions of domestic economy, which tend to the increased comfort, health, and economical management of a household. Needlework, of course, would fall under this head.

The Three R's.—The work which it is of next importance to address ourselves to in a scheme of education is to train the scholars in reading, writing, and arithmetic. A knowledge of and skill in the practice of these arts is necessary both for their mental culture and for their material interests. These arts are the keys of knowledge, the first steps or elements of education, the tools of the mind. I need say little about these subjects, because their necessity and uses are understood and recognised by all. But I think it is worth suggesting that girls should be chiefly trained in the kind of mental arithmetic and book-keeping which would be of direct practical value in shopping and housekeeping accounts, and that they should not meddle with the more advanced parts of arithmetic, which they are not likely to want, and which their mental conformation does not fit them for. With respect to spelling, nothing less should be aimed at than that a child should be able to spell every word that it uses either in speaking, reading, or writing. In fact, the use of a word in any of these three ways really pre-supposes the ability to spell it. I would strongly urge that it should be taught in what I firmly believe to be the only effectual way, viz., by syllabic division and building up of the words. The difficulties of teaching spelling are immensely exaggerated. It is all very well to make a laugh out of it, of course, as in the following amusing anecdote:—"A Mr. Ottiwell Wood, at a trial in Lancashire, giving his name to the court, the judge said: 'Pray Mr. Wood, how do you spell your name?' To which the witness replied: 'O double T, I double U, E double L, double U, double O D.' The learned judge at first laid down his pen in astonishment; and then after making two or three unsuccessful attempts, declared he was unable to record it." It is the fashion just now to deride this method, and to pretend that spelling is best learned without being learned, in the course of reading. I am perfectly certain that it is not. *It is only slovenliness of observation that breeds bad spelling.* Especially should the children be well-drilled in classified lists of all the words of a puzzling form, and of those which, while resembling one another in pronunciation, differ in form or meaning. People, as a matter of fact, do not notice the formation of the words as they read, they take a mere rough passing glance at them, they do not analyse them, and so they cannot break them up into parts and put them together again correctly. It is this slovenly, imperfect, surface observation of words that is responsible for the bad spelling which is so prevalent; the only way to learn to spell correctly is to be made to notice every letter in the word, and its proper sequence and position, to mark the etymological divisions, and to practise systematically the building up of all the parts into a whole. Moreover, children should be required to give the meaning of every word they read and use, otherwise they may be forming in their own minds the most erroneous notions of what the words are intended to convey to them. There is hardly any more beneficial and profitable intellectual exercise than this of *definition,* for it cultivates so directly and largely clearness of conception, comparison, and discrimination of ideas, and force and accuracy of expression.

Manual Training.—The subject of next importance in the education of the children of the working classes is manual training. This has not yet received its due share of attention in England. Its claims to a high and honourable place in any scheme of education that pretends to be a rational and a national one are based on the following grounds:—Firstly: It is as much a mental educational process to acquire manual dexterity and to learn the use of tools, as it is to acquire the knowledge of the "three R's," which are the mental tools of a literary education. Secondly: The livelihood of the great bulk of mankind must ever depend on occupations in which manual labour and dexterity will be the chief instruments and requirements. Thirdly: The effect of our present system of education, which is too exclusively a literary and verbal one, is to turn out hundreds of thousands of would-be clerks and to produce a disinclination for and contempt of manual labour. If it were only to counteract this deplorable tendency, it would be worth while to introduce some kind of manual training in order to cultivate a liking for manual labour and a higher appreciation of the value of dexterity in handicraft, and in order to teach the children that there is nothing degrading about manual and mechanical labour except doing it in a mechanical spirit.

For these reasons, then, I advocate that the benefits of the training of the kindergarten system shall not end as now with the infants' stage, but that more advanced and elaborate systems of manual training and exercises be continued all through the school course, ending with the simpler parts of joinery and carpentry, I deprecate attempting to introduce any technical training, properly so called, into elementary schools, both because there is no time for it, and because it is too advanced for that stage of the development of the child's powers. What we want to do, and must be content to do, in our elementary schools is, not to teach any particular trade or trades, but to give the child that facility and dexterity in the use of its hands and other bodily powers, in short that perfect co-operation of brain, eye, and bodily powers which will be needed in any and every occupation which it may eventually follow.

In connection with manual training as a basis and preparation for a subsequent technical education, I would class *drawing*. It is hardly possible to exaggerate the value of drawing in this connection. It is the keystone of all technical education; it is a most valuable instrument in numerous occupations and departments of industrial labour. Almost every man would be able to do his work better if he could draw. It ought to be ranked with writing, as one of the absolutely necessary and primal tools of knowledge. Every boy and girl ought to be taught drawing, not in the vain hope of making them all artists, but for its practical use in every-day life. Drawing trains the eye and the hand to co-operate with the brain; it develops a sense of proportion, size, form, direction, and perspective ; it is a graphic language, a language more universal than speech, for it is a pictorial representation of things which can be addressed to and understood by every eye. No education is complete without drawing, and to a technical education drawing is simply indispensable.

Physical Science.—The next subject in the order of importance in a scheme of education for all classes is *Physical Science.* The reasons for giving a very prominent place and a very large share of time and attention to this subject are almost too numerous to state in detail. I will mention only a few of the most important. (1) It is an insult to the Creator to be indifferent to the marvellous evidences and products of His infinite power, wisdom, and goodness. (2) The knowledge of the marvellous works of creation must tend to enlarge and exalt our ideas of the Creator. Modern science, in fact, has necessitated a very great enlargement and adjustment of man's ideas about the greatness of the Creator, inasmuch as it has shown more clearly and fully the infinity of power and wisdom which the forces and phenomena of nature presuppose and require for their creation, maintenance, and operations. As Professor Huxley says : "True science and true religion are twin sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious, and religion flourishes in exact proportion to the scientific depth and firmness of its basis." (3) A knowledge of the wonders and beauties of nature is not only a nurse of the religious sentiment, but also of moral character, for the study of natural science, in any and every department, and whether as a recreation or avocation, supplies an infinite fund of pure pleasure, mental stimulus and refreshment, and innocent, refining recreation. (4) A knowledge of science and skill in its application are now the keys of almost every avenue of wealth and industry, they are the chief source of every nation's material prosperity and power, they are the mightiest and most bountiful breadwinners to which the human family has to look, they are the milch cows of modern civilisation. As that remarkable man, the late Prince Consort, who was a whole generation before his age in practical wisdom, once said : "There is a new principle which is daily forcing itself

among us—the introduction of science and art as the conscious regulators of productive industry. In fact, it is not extravagant to say that the lesson of the age for nations is, 'Educate your people or perish.'" And as Herbert Spencer says : "As the ability of a nation to hold its own against other nations depends on the skilled activity of its units, we see that on mechanical knowledge may turn the national fate." (5) There is no other class of studies to be found in the whole range of intellectual exercises and pursuits which affords so complete and valuable a mental training as does physical science. In respect to its range of subjects, and the number and variety of ideas it suggests, and the width and depth of knowledge it offers, there is none to compare with it, for it embraces the universe of matter, and has to do with everything cognisable by the senses and reason. Every faculty and operation of the mind is put into action and disciplined by its study ; the imagination is stimulated and enlarged, the observation is quickened and corrected, experiment is practised, both the logical methods—induction and deduction—are equally employed, the mind, in fact, is trained to think for itself in a healthy, natural manner, with correctness, carefulness, freedom from personal bias, and is led on to ingenuity, inventiveness, and comprehensiveness of generalisation.

Considering, therefore, the importance, and the beneficial effects, and the practical value of physical science, both in respect to man's religious and moral character, his intellectual culture, and his physical well-being, it is simply a scandalous anomaly that in this era of the triumphs of science it is almost the truth to say that we teach everything but science. As Herbert Spencer says : "That which our school courses leave out is that which most nearly concerns the business of life." Such scandalous neglect is also a specially wanton outrage on the instincts of childhood, and a gross filching of its rights of inheritance. The field of science is the natural nursery, playground, Paradise, and mental gymnasium of childhood. For a while the world of sense is almost its only world ; it is most at home in the arms of Nature ; the first and most powerful stirrings of the intellect are due to and originated by the objects of material existence which its senses bring under notice. The first expression of mental life and activity and interest is to ask the why and wherefore of everything it sees, and to break and open everything that has an inside in order to find out the hidden secret of its existence and properties, and to take to pieces part from part in order to make a thorough analysis of structure. Yet, though Nature and human nature point the right way to us so emphatically and clearly, we refuse to learn, and we drag the child away from the rich natural feast of "things" which it can assimilate and take interest in, and drive it away to starve on the barren pastures of "words." As Pope writes :—

> We ply the memory, we load the brain,
> Bind rebel wits, and double chain on chain,
> Confine the thought to exercise the breath,
> And keep them in the pale of words till death.

While Nature calls to the child and youth with her myriad voices of music to win him to her side and to keep him within the wholesome influence of her pure presence, and to teach him her divinely inspired lore, we stuff his ears with the cottonwool of our own earthgrown dulness or deaden his hearing with the grating, jarring friction of our mechanical system of education, so that he cannot hear Nature's voice at all. We do him a cruel injustice in distorting his nature until it is out of joint with all Nature around. Left to themselves and to one another, the child and Nature would be "happy scholar with the wisest and most loving of teachers," but we decree a compulsory divorce between the two. Too many have as just cause as Carlyle to express the protest of childhood's instincts against such unnatural conduct, and to complain, "Oh! why did they not teach me about the sun, moon, and stars, about the trees, and flowers, and birds, about all natural objects?"

(To be continued.)

CO-EDUCATION IN SCHOOLS.

THE subject of co-education is one that is unfamiliar to the great mass of teachers in England, at any rate to teachers in towns; and even those who are familiar with the theory look upon the system with much doubt of its practicability. In Kindergartens, the lower classes of some primary schools, and many country schools, when the local rate will not pay for separate teachers, co-education exists, but the system has not been tried on a large scale in England, as it has in America. There, co-education exists from the infant school to the university. Before discussing the actual and possible advantages and disadvantages, some account of the practical working in the United States, may not be out of place.

In America the co-education of boys and girls has been the rule since the beginning of their present public school system. As in our own country school, economy was the original cause, but now even in large and wealthy schools all primary public education is co educational. In the next grade, the High School, variations occur, not always because of difference of opinion, however, but for convenience, as in Boston, where the Girls' School was founded 200 years after the Boys' School. There is a strong feeling against co-education in some sections of the Eastern States, but in the West it is almost universal.

Let us now examine the reasons given in the United States for co-education. They are stated as follows :—

"Co-education of the sexes is preferred because it is—

Natural,	following the ordinary structure of the family and of society;
Customary,	being in harmony with the habits and sentiments of every-day life, and of the laws of the State;
Impartial,	affording one sex the same opportunity for culture that the other enjoys;
Economical,	using the school funds to the best advantage;
Convenient,	both for superintendents and teachers, in assigning grading, teaching, and discipline;
Beneficial,	to the minds, morals, habits, and development of the pupil."